UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 1. October, 1903.

Varieties.

"They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truths they needs must think;
They are slaves who dare not be
In the right with two or three."—Lowell.

"In things essential, unity; in things doubtful, liberty; in all things charity."—Augustine.

"If any man love acorns since corn is invented, let him eat acorns; but it is very unreasonable he should forbid others the use of wheat."

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalmist.

"I have heard frequent use," said Lord Sandwich, in a debate on the Test Laws, "of the words 'orthodoxy' and 'heterodoxy,' but I confess myself at a loss to know precisely what they mean."

"Orthodoxy," my Lord," said Bishop Warburton, in a whisper,—"Orthodoxy is my doxy,—heterodoxy is another man's doxy."

"In some things the majority are always right; in some always wrong.

"Majority of voices proves little in morals or mathematics: a single man in Jerusalem on a certain time had more moral and religious truth than Herod and the Sanhedrim."—Theodore Parker.

"Out from the heart of nature rolled,
The burdens of the Bible old."—Emerson.

"There is, we know, one primitive and sure
Religion pure,
Unchanged in spirit, though its forms and codes
Wear myriad modes—
Contains all creeds within its mighty span,
The love of God displayed in love for man."

"Thus went it at Jerusalem. The new word was 'blasphemy,' the new prophet an 'infidel,' 'beside himself, had a devil.' But at Galilee—the common people counted him a prophet come up from the dead, and heard him gladly."—Theodore Parker.

"I, too, rest in faith,
That man's perfection is the crowning flower,
Towards which the urgent sap in life's great tree
Is pressing,—seen in puny blossoms now,
But in the world's great morrows to expand
With broadest petal and with deepest glow."
George Eliot.

We stand for the Fatherhood of God, and the Brotherhood of man.

An Open Letter for Open Minds.

Men and Women! You swallow all sorts of bad physic at the orders of doctors, and you believe much that is false that you are told to believe; and the bad physic slowly kills you, and the false teaching surely blinds you. Am I going to tell you what to believe? Not I. That is for you to decide, and not for me to settle for you. I can tell you what I believe, and you may judge it for yourselves.

Why is it that so many people not only take pills and powders on trust, but take their religious beliefs the same way? In matters of medicine, those persons are surely the safest and display most common sense who know what it is they are taking and what are its effects on the system. And the same thing holds good in religion. There are two kinds of people who leave the parson or the church to do their thinking for them—first, those who are too indolent to take the trouble to do their own thinking; and, second, those who are afraid and have not the courage to do it. Consequently they believe as they are told to believe, without knowing exactly what it is or what it means. And they take as gospel some most awful things about God, and hell, and heaven, which would horrify them at once if only they opened their own eyes and understood these things.

The great Teacher of Nazareth told men: "Why even of yourselves judge ye not what is right." He said: "Seek, and ye shall find." Our forefathers believed some very strange things: in witch burning; in the evil eye; in sorcery, charms, and magic. Why don't we believe the same things? Because humanity has grown since then, and by opening its mind to receive more light, the light has come and enabled men to see the falseness of these things so that they could no longer believe them. And there are many false things which unthinking people believe to-day which will not be believed by anybody in years to come.

Think for yourselves! I do not ask you to accept what I say without question. Examine for yourselves. Use your own judgment. Do not keep the divinest talent of reason wrapped up and unused. Use the minds God has given you.

PARSON PAGE.

Very Much Misunderstood.

This is true of many things and of many "isms." It is particularly true of Unitarianism. People who speak merely from hearsay have the most outrageous notions of it. They mix up Unitarianism and Vegetarianism in their minds, and come to the conclusion that a Unitarian is one who never eats meat. They are told that Unitarians don't believe in the devil, and then somehow rush to the decision that they do not believe in God, and are, therefore, Atheists. They hear a report that Unitarians deny that the Man of Nazareth was himself Almighty God, and then jump to the inference that the Unitarians do not believe in Christ; and because they get to know the fact that Unitarians do not consider all the Bible to be true, they at once make up their minds that Unitarians reject the Bible altogether. It is a pity for people themselves, if, through ignorance or deception, they believe light to be darkness, and glad tidings to be dreadful and dangerous news. Thousands of people thought Jesus was a madman, and a blasphemer—because the Scribes, Pharisees, and hypocrites told them so; and all the while He was the sanest and most sensible man in Palestine —and instead of evil-speaking He was uttering the sweetest and divinest things about man and God that had ever been uttered by human lips on earth. To believe one's best friend to be one's greatest enemy is really a great misfortune to the man who knows no better.

And so it is with people who have been misled about Unitarianism. It is their misfortune. They miss the blessing because they think it is a curse; they starve for want of bread because, somehow, they have got the idea that the bread is poison and so will not eat it.

Now, there should be fair-play and no false witness bearing, and no lying about one's neighbours. And it is right to be fair and just even to the Unitarians. And for the sake of those who do not know any better, it must be said that Vegetarianism is not Unitarianism, for Unitarians—most of them—eat meat like most of other people; that Unitarians do believe in God more than most people do because they believe better things about Him; that they believe in Jesus Christ so much more than most people who call themselves Christians, that they stick to the grand ideas which Jesus taught, and cast away the awful creeds and doctrines of the churches, which contradict the teachings of Jesus; they do believe in the Bible as the best and most precious of all good books, containing much of the Word of God along with the mistakes of the good men who wrote it.

How long will thoughtless and careless people consent to be deceived? When will they cease to be gulled by fashionable Scribes, Pharisees, and hypocrites into crucifying Christ over and over again? When their eyes are opened, then———

Where to Find God.

Do not look far away. See His beauty in the flower, His life in the grass and the trees, His music in the sounds of running waters and singing birds, His thought in the laws of nature and the order of the universe.

Yes, these all speak of God, for He is in them all. But in man He is present more fully and completely. The sweet faces of little children speak more of Him than even the beauty of the flowers; their innocent and joyous prattle are sweeter music in our ears and touch our hearts even more divinely. A mother's love tells us of His tenderness. A man's heroic self-denial for others speaks of the selflessness of the Divine Spirit put into him. In the mind and soul of man is the fullest revelation of God we have. We can see more of God in humanity than elsewhere. In human hearts, in human souls, we may find God more than anywhere.

Therefore do not think of Him as far removed above the skies. He is there and He is here all the time. He is at all points at once. But He is here more than there, for you. If you want to find God look close at home, into your own heart, into your brother's heart, into the hearts of all men.

When you pray to God you do not pray to dull leaden skies that hear not. You appeal to God in men's souls; you stretch out your hands to the best that is in men. God answers you in their response, for He works in them and through them for your help and deliverance.

How is the world being made better? Not by any miracle from afar, but by God's wonderful working in mankind. A beggar comes to your door and you relieve him; many beggars come and you cannot relieve all. You desire to banish beggary of this kind, but feel how helpless you are—that one man alone is powerless, and can do nothing to remove it. But all men together can remove it; in other words, all men working in obedience to God in them can do it. You may pray to God outside of men to bring this great salvation, but it is more effectual to pray to God in men—for God works in men for men.

Man is the divinest temple of the living God, the Holy of Holies where He may be found, the true Shekinah, from which His voice may be heard to speak. God is not all there, but there in presence most real for you.

In loving man you also love God; in serving man you are helping God; in appealing to man, you are also praying to God in man.

"He preached to all men everywhere
The gospel of the Golden Rule,
The new commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverend feet the earth he trod,
Nor banished nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as is the love of God,
And ample as the wants of man."—Longfellow.

Are you Afraid?

Do you fear you may go to Hell if you do not happen to have the right belief?

Well now—let us just look at this matter. Can you believe what you please? Is it a case of making a choice? I think not. If you know a thing to be a lie you cannot believe it to be true, however much you would like to.

You have been told a certain man is your enemy. And somebody makes you believe all sorts of fearful things about him. Some time after, you come to know that man; you find out that he never has been your enemy at all; you discover that all those fearful things you believed about him are lies; and then even though you may know your best friends may turn against you if you show yourself friendly to this man, you cannot any longer believe those lies, not though your living depends on appearing to believe them.

You cannot believe anything you choose. You can only believe anything you think is true. And do you think any good man would send you to hell for not believing what you cannot believe? Would you send a child to hell for not doing what it has no power to do? And, if not, don't you see how foolish it would be of that child to be afraid that you would send it there? And is not God as good as the good man, and as good as you—and a great deal better and kinder and more loving than the best and most tender-hearted man on earth? All the kindness of the best mothers and fathers in the world rolled into one would not equal the wonderful kindness and love of God. Then why be afraid to think out your own religion?

You need fear nothing except wilful wrong doing. God punishes no man for truly following the light according to his power. There is no greater condemnation of any religious doctrine than this: that any man has been made to feel by it that he is afraid of God. God is a faithful friend. A faithful friend is one whom you can trust. A child who has a loving father knows even when it has done wrong that his father would not hurt him, but is ever ready to help him. You trust a faithful friend. You would not doubt him. Trust God. Do right and never fear. Evil in yourself is the thing you need to fear. Fight against that, but do not be afraid of God.

Emerson, the American philosopher, was first known as a young Unitarian minister, who resigned his pulpit because he could not conscientiously administer the bread and wine in the communion service. Father Taylor, the Methodist minister at the Boston Sailors' Bethel, who had been helped in his good work amongst the sailors by Unitarian money, was asked at a prayer meeting whether Emerson would not be sent to hell. Father Taylor replied that if Emerson went to hell it would so change the temperature of the place that the tide of emigration would set that way.

Be sure of this—

Yes—be sure of this: that

"Sufficient unto the day is the evil thereof"; that one day at a time is enough; that it is foolish to bring to-morrow's troubles into this day's life; that we should not be anxious concerning the morrow; that the morrow will take care of itself; and, therefore, be sure also—that one world at a time is enough; that it is foolish to worry about the next world; that the next world will come as soon as we are ready for it; that it will be ours before we have done all our duty in the world that now is; that there is a future life as certain as there is a morrow; that we may be as sure of the life to come as that another day's dawn will come; that the affairs of the next life are not our present business; that our business now is with this world; that this world claims the full performance of our duty; that its wrongs need to be righted, its evils banished, its dangers overcome; that only by doing right here can we enjoy right anywhere; that only by being good now can we become really fit for any world of good to come; that it is by striving to establish heaven here that we shall become at home in heaven elsewhere; that all our present duty is to meet the requirements of the life that now is; that this is the work both God and man want from us; that we must learn to be brotherly now—to build up peace and order and right where we are, and bind all men together in love on earth; that we must make the best we can, the highest, sweetest, gladdest, divinest we can of this world, that we may know how to do the best and the highest in the next; that we must do this, not for ourselves, but for others; that we must not worry about our own safety, but seek to save others from danger and suffering; that no man can enter any heaven alone; that righteous judgment of a man is: how far has he tried to help others? And if you stand this test well—here or anywhere—be sure of this: you will hear a voice saying: "Well done! good and faithful one; enter into thy joy."

The Rev. Peter McKenzie, who was famous as a humorous Wesleyan lecturer, was once lecturing on David and Goliath, and was describing the surprise of Goliath when David slung the stone at him—for such a thing had never entered his head before.

"I know that the world,
The great big world,
Will never a moment stop
To see which dog may be in the right
But will shout for the dog on the top.
But for me I shall never pause to ask
Which dog may be in the right,
For my heart will beat
While it beats at all
For the under dog in the fight."

UNITY.

All communications should be addressed to
Editor, "Unity," Ivy House,
Mottram, Manchester.

The Philanthropy of God.

Philanthropy means, love for man. There is more philanthropy in the world to-day than there ever was before. Homes for the blind, infirmaries for the wounded, hospitals for the sick and crippled, schools for the deaf and dumb, cottage homes for motherless children, and a thousand other agencies for the helping of those in need, speak eloquently of man's love for man.

And now that the development of our civilisation has brought men into crowded and congested communities producing insanitary conditions; and that the fight for existence, while burdening some people with a surfeit of riches, has brought multitudes to poverty: we see everywhere a desire to reform the evil conditions out of existence, and in every direction men are discussing how to make poverty impossible. The fight for existence in a competitive state forces the development of selfish qualities in men, but in spite of all that, human nature rebels against a state of things which shuts out any human beings unnecessarily from the opportunity to live. There is a great wave of man's love for man sweeping over the world of mankind to-day. The greatest philanthropy the world has ever known is the overwhelming desire that now exists everywhere—that all men shall have an opportunity to live, that none shall be disinherited from the natural claim to have life.

Jesus said: "I am come that they may have life, and have it more abundantly." Jesus was only one. But the spirit which actuated him has now spread over the civilised world. The little leaven is leavening the whole lump. The smallest of all seeds is growing into the great tree which is to shelter and protect all mankind.

Paul said: "God was in Christ reconciling the world to Himself." And Christ Jesus is regarded as the greatest of all philanthropists. He was possessed with a passionate love for men. And where did this love come from? The answer is: God was in Christ. Jesus was doing God's work. He did not suppose it was all his own doing. He taught that of himself man can do nothing. Man can only do what he is given power to do. Man's great glory is in making a grand use of the power that is given. And that is the transcendent glory of the Man of Nazareth, that he made the grandest uses of the power given him of God. "I can of mine own self do nothing." "The Father that dwelleth in me, He doeth the works." But to choose to be God's fellow-worker and to make his will the same as God's will so that he can say with truth: "I and my Father are one" in spirit and purpose—is man's sublimest privilege. This is what makes Jesus the great exemplar for all men, that he yielded himself willingly to do God's work.

Consequently it was God in Christ, and it is God in Man to-day, who is the Great Philanthropist. All human philanthropists pouring forth the love He has put into them are His willing fellow-labourers. It is God that inspires the philanthropy that now blesses the world and is so full of promise for the coming time.

This philanthropy lifts the injured man out of the street and heals his wounds even though he be wicked and a scapegrace. It takes hold of the inebriate and puts him now in a home to reclaim him from the passion for drink. Are we so dull as to suppose this philanthropy of man and God ceases on earth? Surely God's endless love for men makes heaven itself a healing place for the wounded; and the Angels of heaven that rejoice over the repentance of any sinner are the brothers and sisters who carry God's mercy, rescuing the perishing in the world beyond the grave. There will be God's hospitals there, God's refuges for wanderers there—else earth is a better place than heaven.

"Before Abraham was I am"—are words ascribed to Jesus. They mean: Before Abraham lived on earth, I (Jesus) was already in existence. And, of course, this was true. And for all we know to the contrary, it is true of all men, as it was true of Jesus. No man can say he did not exist before he came in the flesh. No man knows when his existence began nor when it will end. Indeed, it is impossible to conceive an ending, and it is impossible to conceive a beginning. Out of infinity we have come; into infinity we go. We all have a history which goes back before our career on earth. In the thought of God every man was, before Abraham came in the flesh.

Old Mrs. Falconer, in George Macdonald's novel, who felt that her scapegrace son was certain to go to hell, could not bear the thought of it. In spite of her Calvinism, her motherly heart rebelled against the idea, and she cried out: "O Lord! I cannot say 'Thy will be done'; for if ye was a mother yourself, ye wouldn't put him there."

"Not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete."
—Tennyson.

A condemned prisoner said to some lady visitors in his cell: "O ladies! had I received one half the kindness before I came here which has been shown me since, I should not have been here."

The Toys.

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkissed,—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins ranged there with
careful art,
To comfort his sad heart;
So when that night I prayed
To God, and wept, I said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We make our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath and say,
"I will be sorry for their childishness."

—Coventry Patmore.

How to be Beautiful.

By the great Northern Sea there once lived a fisherman with his wife and children. The oldest child, a daughter, had always wished very much to be beautiful, but now that she was almost a woman this did not seem to have been the will of the Lord, for she had hardly ever been well a whole week in her life, and sickness is an enemy to beauty. It is true the neighbours said that she was well enough, only that she had been cossetted and kept so tenderly that she was like one of those potato vines one sees in a cellar sometimes, that has grown in the dark. But neighbours often say things without knowledge, and so, while her father and mother and brothers and sisters were busy at their daily toil, she sat before her mirror and looked at her sallow face and thought of all the means she had employed for mending her features, and the medicines she had taken for her health, and mourned her hard lot, and said, "Oh, that I had the health of my brother and the features of my younger sister, and the fair complexion of the child in the cradle, for then I would be beautiful, and all would love me, and I should be so happy!"

And a wind carried away this maiden's father and mother and her oldest brother, and they never came back, and she was left alone with the children.

Then she forgot all about her vain desire for beauty, for the angel of duty came and showed her her work. And she took care of her brothers and sisters, and gave her life to the care of them as though she had been their mother.

And it came to pass that the attention of the neighbours began to be drawn to her as it had never been, and by and by they began to say, "See, her labour has given her health, and the love she bears the children shines out through her face and makes her beautiful."—From the German.

"One of two things must be true—either Unitarianism is worth giving to other people or it is not worth keeping for ourselves. If it be God's truth—and if it be not, let us surrender it—then we are under the highest obligations to do what we can to give it to all mankind."—M. J. Savage.

The Rev. Stopford Brooke has said of the fundamental principles of Unitarianism: "One God whose nature is goodness and love, the oneness of man with God, and, therefore, the immortality of the soul, and the final triumph of good over evil in the universe—these are not dogmas: they are the eternal truths about which dogmas are made."

A very intelligent and a very charming woman said to me: "A Unitarian Church means—to the people of this town—better books, better music, better sewerage, better health, and better life, less drunkenness, more purity, and better government." That is what a church is for. For the Unitarian Church—its business is to bring in the Christian Commonwealth. Other churches have something else to do besides that; we have nothing else. We have before us the work of bringing in this kingdom of God, this Commonwealth of Christ. We have the truth to proclaim; we have a great deal of it to proclaim; and we have to proclaim it in a good many places where they do not choose to hear.

Dr. E. Everett Hale (U.S.A.)

Church Members, Pay Heed to This:—

"Let there be a tenth of the effort to get people to church that there is to get voters to the polls, and our churches will be full. Let church people treat strangers as cordially as store-keepers treat them, and our churches will be full. Let there be a tithe of the enterprise manifested by men who manage churches that is manifested by men who manage newspapers, and our churches will be full. Let us realise the importance of religious culture, as we realise the importance of health or business, and be as truly in earnest here as in the sick-room, or in the shop and office, and our churches will be full."

A Gospel of Unity.

Unitarianism is the Gospel of Unity.

The Unity of God in one person, who is named The Heavenly Father.

The Unity of Man—Mankind is one. All men and nations are members one of another and in each other's keeping. Help to one is help to all. Hurt to one is hurt to all. That which is done to the least is done to all. None are safe from danger while one is victim of disease or of any evil. When all are secure none shall be in peril.

The Unity of Man with God. Man is God's child, and partaker of the Divine Nature. Father and child are one in nature, the same in kind, differing only in degree. When man is most completely himself he is most truly God-like. When he is not God-like, he has forgotten himself, lost himself. When he turns from sin and selfishness he comes back "to himself" and becomes at one with God. His atonement is at-one-ment, harmony by agreement—not by substitution. Man becomes perfect as the Father is perfect by making his will co-operate with and identical with the will of God. The perfect man can say "I and the Father are one" in spirit, in purpose, in life; and the imperfect man in every God-like effort can likewise truly say the same. Partaker of God's divine nature, as a son of the nature of his parent, man is immortal as God himself, never-dying, only in due time shuffling off his worn-out clothes. God and man are fellow-workers for the fulfilment of all righteousness in human affairs, co-operating in the development of God's kingdom of heaven on earth, and in life after this.

The Unity of all life as the one life of God manifested in many ways, developing through every creature towards the attainment of the God-like in man, working through all history towards the realisation of a perfect Humanity which will be God's fullest human expression of Himself, His "word made flesh." And life now, all of a piece with the life to come.

The Unity of Truth. Truth is one under many names. Truth is God's word, in the Bible or outside of it, in Geology as in Genesis, in Athens and London as in Jerusalem, in Confucius as in Christ, in Shakespeare as in Jeremiah, in Carlyle as in Paul, in Euclid and Galileo as in Moses and Isaiah, in the cottage as in the temple, in the flowers and stars as in the gems of Scripture, in the mind and heart of man as in the mind and heart of God, in the hopes and yearnings of Humanity as much as anywhere. All truths agree. Truths which agree with the same thing agree with each other. Mercy, righteousness, justice, love, are some of the names for truth as it relates to man's well-being. They cannot contradict each other; mercy is not mercy if it be not righteousness and justice and love. Righteousness is not righteousness if it be not what the others are. There is no justice which is not mercy, and no love which is not justice. Truth is one under different labels, and in all departments of knowledge, experience, and life; in Science, Art, Philosophy, Religion; in Labour, in heroic deeds, and in the sublimest yearnings and achievements of the human spirit.

Thus in this Gospel of Unity are included the Fatherhood of God, the Brotherhood of Man, and the fulfilment of the dearest hopes of the human heart.

To the Rescue!

There is one more class of people that needs us—those who are in bondage, those who are in darkness, those who are shut down under fear, who lead lives of fear such as you can scarcely conceive. Do you believe there are such people? I read only yesterday of a woman—a high-strung, sensitive, conscientious woman, a woman who could not sit and listen to such things passively, without supposing they meant anything, a woman who took them as real—who listened to her minister giving a vivid description of hell, and then the following week was taken to an asylum. If the people who believe it, or think they believe it, or think they think they believe it, really did believe it and half realise it, there would be a great many more in asylums. But there are enough people who are conscientious and earnest about it, so that they lead lives of darkness and fear. Do you believe it?

Let me give you another illustration of this. About two years ago I received a letter from an old gentleman, saying he wanted to come and have a talk with me. I had never heard of him before. He came; and I found that the one thing he wanted to talk about was this. He said: "I was trained as a child in all the horrors of the Calvinistic faith. I fought my way out of it as a young man; and through middle life I lived comparatively at peace and free from it. But now I am getting old,—I suppose my mind is weakening a little: I do not know,—but, at any rate, all these old horrors are sweeping over me again; and I am simply afraid to live and afraid to die. Perhaps there is that Calvinistic God in the universe, after all: how do I know? How shall I escape from the horror of this fear?" You know, friends, that these things become incorporated into the very fibre of the brain. Take my own childhood. I was brought up to believe so vividly and earnestly in these ideas that, when I was thirteen and fourteen years of age, I passed through such horrors as a thousand deaths would not match, crying myself to sleep night after night, getting up in the darkness alone and praying to God to show me the way, to help me, to let me find out whether I had been saved or not,—weeks and months of horror and fear. And these things are all about us; these things are invisible chains

that bind people in darkness and in horror. They belong to the old creeds: they are a part of them. And yet there is no more reason in history or in any revelation, or anywhere else in the wide world, for the existence of these ideas than there is for the superstitious horrors of the South Sea Islanders—not one whit.

We are needed, then, as deliverers, as liberators. We ought to spread our Gospel, for it is good news and the other is not. We ought to spread our good news, to carry people light and hope and peace. And, by as much as it means something to us, by so much let us carry it. "Freely ye received, freely give." Let us, then, give something of time; give something of thought, of planning; give sympathy to those who are devoting their lives to this work, not treat them as beggars when they ask us to help in a cause like this. Let us give of our thought and our enthusiasm, let us give more than we do give of our means. There is not a great deal of sacrifice involved in what we have done so far. If we felt it, friends, we should do many times over as much; for we can. Our Unitarian Gospel means life and freedom and peace and hope for men. Let us then go forth and preach our Gospel to every creature.

M. J. Savage (U.S.A.)

What Unitarianism Means.

As for the original meaning of the word "Unitarian," unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. That meaning was a good meaning, and one of which we need not be ashamed, especially as it is a meaning that has gathered to itself immeasurable addition, scope, and illustration with the advance of time. Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word "Unitarian"; and for every reason there was for assuming it a century ago, there are a hundred reasons now for retaining it and wearing it like a decoration on our breasts; a sign of that nobility which compels us to be good and true. Emerson said that there should be a statement of religion that should make Atheism impossible. Such a statement is the doctrine of the Divine Unity as science teaches it. The name which stands for such a statement is as good a name as can be fashioned by the human voice. Are we good enough for it? That is the deeper question which we have to meet.

But that which the name "Unitarian" denotes is nothing in comparison with what it connotes. It connotes the principles and ideas that have been associated with it; a movement of thought in sympathy with science; a movement of ethics in sympathy with reform; the subjection of all opinions and beliefs to reason as the sole authority; "the supremacy of ethics," deed and not creed the one important thing; that dignity of human nature which Channing called his one sublime idea, and which the march of science has confirmed as grandly as it has confirmed the Unity of God. A name that has connoted all these things, and with all these—innumerable heroisms, sacrifices, and devotions of the men and women who have called themselves Unitarians, is not a name to be lightly, or even carefully, set aside for any other in the vocabulary of spiritual ideas. 'Tis mightiest for the mightiest. 'Twould become a sceptred monarch better than his crown. 'Tis a name which those will cherish most affectionately and least willingly resign who have entered deepest into all that it suggests of generous thought and noble consecration. The man or church that is entirely true to its best meaning is as free as only those can be who recognise themselves as greatly bound to service of all righteousness and truth and love.—Rev. J. W. Chadwick (U.S.A.)

Spread the Light!

Churches and individuals of the broad Faith should spread the Light, by some method of systematic propaganda. The Good News can be taken to the people by house to house distribution of literature. In every street there are some who attend no church. It is at least possible to give them something to read.

In this way the humblest person can be an effective minister of our Gospel, a real missionary in the service of God and man. Men can do it, women can do it. It is work for the young and for the old —but not for children.

Suppose copies of "Unity" are distributed in this way. The simplest plan is for the distributor to give away a copy at every house door. Do not put it under the door. Knock or ring, and let the door be opened, and, offering a copy, say "Here is some good reading; please kindly accept it, and, if you like it, I will bring you more." Scarcely anyone will refuse an offer made in a kindly way, for kindness provokes kindness.

If the distributor carries a small note book, with name of street written at the top of the page, he can put down the number of each house where a copy is left, which will be a useful record, especially if any other notes are made opposite the house number, or the name of the receiver.

sown, the greater the harvest. If the name of the church be on the literature, this systematic distribution will be an effective way of making the Church and its Faith most widely known.

Soon the visitor will find out which persons are interested. With these there will arise occasional conversation and friendly intercourse. Some will be glad to come into fellowship. There is nothing equal to personal contact for winning people to the Truth.

In some cases new friends will want to help in the work. By all means enlist them. Give them work to do. Others may wish to contribute in money to support a propaganda, or distribution, fund. Let them do it; do not refuse it. A single copper given may enable the giver to receive more readily what is brought to him. Enter every contribution in the note-book opposite the name or house number.

Every Church that is alive will organise work of this sort. Every Unitarian who feels that the Light is precious to himself will be anxious to do something to make it known to all who are in the dark, and will help to do it in some way. Those whose circumstances will not enable them to be visitors and distributors, may help by subscribing money to a Propaganda Fund that will enable the Church to purchase literature for free distribution. If we have the Light and do nothing to spread it, we are not worthy of it. "Woe is unto me," said Paul, "if I preach not the Gospel!"—which is equally true of every one who has it, and this spreading of the Light is a way in which the Gospel can be preached by all.

OTE THIS!!!

entire use of this page for its own calendar
matter now printed thereon—at easy terms.
uld be sent at the earliest possible date.
he half page.

BOOKS TO READ.

"Denials and Beliefs of Unitarians"—by John Wright, B.A., 1s. 9d.
"Think for Yourself" (various writers), 10d.
"The Theology of the Future" (various), 10d.
"Reasonable Religion" (various), 2s. 3d.
"Freethought and Christian Faith" (various), 1s. 3d.
"Unitarian Affirmations" (R. T. Herford, B.A.), 1s. 9d.
"Gospel of the Better Hope" (various), 1s. 8d.
"Common Sense Theology" (various), 2s. 3d.
Dr. W. E. Channing's Select Works, 2s. 10d.
"Back to Jesus" (R. A. Armstrong, B.A.), 1s. 2d.
Post free at the above prices from Philip Green, 5, Essex Street, Strand, London, W.C.

The Secretary, British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C., will supply information or tracts and leaflets to seekers after truth.

Unitarian weekly papers: The "Inquirer," "The Christian Life," 1d. each, through any newsagent.